

THE FRONTIER GUARDIAN.

BY ORSON HYDE.

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The Frontier Guardian.

PUBLISHED SEMI-MONTHLY, BY
ORSON HYDE, EDITOR AND PROPRIETOR.

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GIFT OF THE HOLY GHOST.

Various and conflicting are the opinions

of men in regard to the gift of the Holy Ghost.

Some people have been in the habit of calling

every supernatural manifestation, the ef-

fects of the spirit of God, whilst there are

others that think there is no manifestation

connected with it at all; and that it is nothing

but a mere impulse of the mind, or an inward

feeling, impression, or secret testimony

or evidence which men possess, and that

there is no such thing as an outward mani-

festation. It is not to be wondered at that

men should be ignorant, in a great measure,

of the principles of salvation, and more espe-

cially of the nature, office, power, influence

and blessings of the Gift of the

Holy Ghost; when we consider that the hu-

man family have been enveloped in gross

darkness and ignorance for many centuries

past without revelations, or any just criterion

to arrive at a knowledge of the things of God,

which can only be known by the spirit of God.

Hence it is not unfrequently occurs,

that when the elders of this church preach

to the inhabitants of the world, that they if

they obey the gospel shall receive the gift of

the Holy Ghost, that the people expect to

see some wonderful manifestation; some

great display of power, or some extraordinary

miracle performed; and it is often the

case that young members in this church, for

want of better information, carry along with

them their old notions of things and some-

times fall into egregious errors. We have

lately had some information concerning a

a few members that are in this delusion, and

for their information make a few remarks upon the subject.

We believe in the gift of the Holy Ghost

being enjoyed now, as much as it was in

the apostles days;—we believe that it is ne-

cessary to make and to organize the priest-

hood; that no man can be called to fill any

office in the ministry without it; we also be-

lieve in prophecy, in tongues, in visions, and

revelations, in gifts, and in healings; and

that these things cannot be enjoyed without

the gift of the Holy Ghost; we believe that

holier men of old spoke as they were moved

by the Holy Ghost, and that holier men in

these days speak by the same principle; we

believe in its being a comforter and a wit-

ness bearer, "that it brings things past to our

rememberance, leads us into all truth, and

shews us of things to come;" we believe

that "no man can know that Jesus is the

Christ, but by the Holy Ghost." We be-

lieve in it in all its fulness, and power, and

greatness, and glory: but whilst we do this

we believe in it rationally, reasonably, con-

sistently, and scripturally, and not accord-

ing to the wild vagaries, foolish notions, and

traditions of men. The human family are

very apt to run to extremes, especially in

religious matters, and hence people in gen-

eral either want some miraculous display,

or they will not believe in the gift of the

Holy Ghost at all. If an elder lays his

hands upon a person, it is thought by many

that the person must immediately rise, and

speak in tongues, and prophesy; this idea

gathered from the circumstance of Paul

laying his hands upon certain individuals

who had been previous (as they stated) bap-

tized unto John's baptism; when he

had done, they "spake with tongues and

prophesied." Philip also, when he had

preached the gospel to the inhabitants of the

city of Samaria, sent for Peter and John,

when they had came laid their hands

upon them for the gift of the Holy Ghost, as

yet he had fallen upon none of them; and

when Simon Magus saw that through the

laying on of the apostles hands the Holy Ghost

was given, he offered them money that he

might possess the same power. Acts viii.

These passages are considered by many as

affording sufficient evidence for a miracu-

lous, visible, manifestation, whenever

hands are laid on for the gift of the Holy

Ghost.

We believe that the Holy Ghost is impor-

ted by the laying on of hands of those in au-

thority, and that the gift of tongues, and al-

so the gift of prophecy, are gifts of the spiri-

tual, and are obtained through that medium;

but then to say that men always prophesied

and spoke in tongues when they had the impos-

ition of hands, would be to state that, which

is untrue, contrary to the practice of the

apostles, and at variance with holy writ; for Paul says, "to one is given the gift of

tongues, to another the gift of prophecy, and to another the gift of healing"—and again,

"do all prophecy? do all speak with tongues? do all interpret?" evidently shewing that all

did not possess these several gifts; but that

one received one gift and another another;

and so on, ad infinitum, until we come to the

last, "do all prophesy?" which is the most

sought after. So that according to the testi-

mony of scripture and the manifestations of

the spirit in ancient days, very little could

be known about it by the surrounding multi-

tude; except on some extraordinary occasion

as on the day of Pentecost. The greatest,

the best, and the most useful gifts would

be known nothing about by an observer. It

is evident from this that some of them were

ignorant in relation to these matters, or they

would not need instruction. Again, in the

xiv. chapter, he says "Follow after charity

and desire spiritual gifts, but rather that ye

may prophecy," evidently showing that those

gifts were in the church but not enjoyed by

all in their outward manifestations.

But supposing the gifts of the spirit were

immediately, upon the imposition of hands,

enjoyed by all, in their fulness and power;

the skeptic would still be as far from receiv-

ing any testimony except upon a mere casual-

ty as before; and that it is nothing but a

mere impulse of the mind, or an inward

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WEDNESDAY, DECEMBER 18, 1845.

All communications addressed to the Editor, must be post-paid to receive attention.

We will be responsible for all monies paid into the hands of any of our agents, or subscription for this paper. Persons remitting money to us by mail, and not through our agents, must do it at their own risk. It will generally come safely; however, and there is not much risk after all. The names of our agents will always be found in the Transaction; and in addition to which, they have written on their envelopes from us.

Good current bills on any responsible bank in the Union will be received on subscription.

All monies sent to us by mail, will be at the risk of those who send it.

Response.

In coming before the public in the capacity of an Assistant to the Editor of the Frontier Guardian, Mr. Orson Hyde, I feel deeply impressed with a sense of the responsibility that must inevitably rest upon any one, who occupies, satisfactorily, such a position. On my part, it is with fear and trembling, that I step forward to undertake such an arduous task. However, I am resolved, under the direction and counsel of my superiors, to persevere in the good cause, and call into action my powers of mind and body, to help sustain the reputation that the Guardian has attained to, through the talents, diligence and wisdom of its present Editor and proprietor. I feel my own inability to fulfil with dignity and honor, every requirement which the character of the paper demands, so as to secure the good will and patronage of a generous and liberal community.

Bear a little with me, and I will do my best, to serve the public acceptably, and not only the public, but my employer also.

Respectfully,
DANIEL MACKINTOSH.

Tithing.

The season of the year has now arrived when every honest hearted person who wishes an honorable standing in the Church of Jesus Christ of Latter Day Saints, should pay in one tenth of what he has raised the last year, or one tenth part of his increase. The free-will offerings have relieved the immediate necessities of the poor; but it will be remembered that this was aside from the law of tithing. It is now expected that all who desire to fulfil the law of the Church, and to honor her institutions, will, with the least possible delay, deliver to Bishop Johnson at the west part of this town, or at some other places, such as he or his agents may designate, one-tenth part of their products, profits, or income for the past season, if they have not already done so. The poor must be substantially provided for, such as are worthy, and those whose conduct does not give them claim on the tithe, must work and eat their own bread. The church has some liabilities which must be met, and men from the tithe. Do not say, "I will pay my tithe when I get to the Valley and not before;" for this is only another way of saying, "I will not pay it at all."

The Presidency in the Valley have directed us to collect the tithe here, and if there is any that can be used for the benefit of the Church in the Valley, they want it sent to them in such articles as they have ordered and will order through the authorities here. We therefore want the means paid here according to their direction. It is further expected that those who have money or property that has not been staked by the church, will pay in one tenth part of it as soon as possible after they read or know of this call. There is never a better time to show our liberality than when we have the means to do it, and when is needed. We are placed here to be a blessing to our neighbor, and as "it is more blessed to give than to receive," every one should be eager to do his duty when he is required; for by and by, we shall pass behind the veil, sleep in the dust and go beyond the reach of charity or woe. While, therefore, life endures and wants are felt, let it be the pride of every one to drive away as many wants as possible, and fill up our few remaining days by blessing and comforting the sons and daughters of sorrow and want, and thereby secure to our children a greater blessing than all our substance would be if reserved for them. Let not this business linger, but execute it with promptness as it becomes just and good men, whose hope reaches beyond the god of this world.

From Fort Hall.

Mr. Dayton, a young man whose parents reside near this place, has just come in from the above station. He reports that some men came up to the Fort from Salt Lake City a short time before his left, and reported that the mail was to leave the City on the 15th of October for this place. Mr. Dayton and a small company left Fort Hall with the United States Mail from that place on the 15th of October, the same day on which it was reported that our mail was to leave the Valley. As their company was small, they were in hopes of falling in with our mail company near the junction of the roads for mutual protection across the plains. But they did not fall in with them. Our mail might not have left so soon as it was expected; and it may be that the snows on the mountains compelled them to return after they started.

Mr. Dayton says that it is very fine practice at Fort Hall that were raised in the Valley, and also other excellent vegetables that were sent up to sell. He says that the men who came up to the Fort from the Valley just before he left, reported excellent crops there of all kinds; and that the Gold Diggers that passed through, left a great deal of provisions, and those of them that winter in the Valley, will have provisions enough of their own without buying raised there. If this is so, it will be very favorable for the emigration next year. God grant that they may have plenty of the products of the soil in their new and extended homes. They will certainly do their part towards it; for the Mormons will work so diligently and so faithfully as the Mo. The life and creed of our church is "that an ever living person cannot be dead, neither is he in hell nor in heaven." We will therefore our mail will come through safety this winter, and look for it every day.

We are sure that all the consequences of our emigration will settle Valley before he left. Fort

Consistency and Inconsistency.
In this age of literature, science and art, when everything in a progressive state seems to develop itself to the natural eye and to the mind, can a man possessing a key of common sense, or a spark from the bosom of the Eternal, help reflecting and asking the question: "What is to come?" Before answering this question, another starts right in the face of it. "What has been?"

To enter the field of political strife of religious scenes is entirely out of our path. We take the position of friends of truth and righteousness and of all, sincere and conscientious people. Much has been said, written, and acted upon, concerning the Roman Catholic Church. She has been for centuries, denominated by the Protestant churches, "The mother of harlots, and the abomination of the earth." If the Catholic Church is the mother of harlots, where can we find her daughters? We conclude they must be those that descended or descended from her. Who dissented from her? With due deference toward both parties, we are forced to the conclusion, that it cannot be any other, than those who protested against her institutions and laws, and came out from her, — denounced her practices, disdained to have her reputation, and took to themselves a new name, or names, such as Lutherans, Calvinists, &c., &c. According to the language of the beloved disciple, John, the Protestant world are in as bad a dilemma as they may be. Because they are of Catholic descent, not only so, but a little uncharitable, and inconsistent in this respect. They have left her alone, and set up on their own responsibility. What was the result? The Catholic Church held them as heretics, and for this reason, denounced and excommunicated them from their fellowship, and from holding the priesthood, and privilege pertaining to their Church. Query? If the Catholic Church did so, from whence did the Protestant Churches receive their ordination and authority to preach and administer the ordinances in the name of Jesus? They do not profess to believe in revelation, Paul, writing on this very subject to his Hebrew brethren, says: "No man taketh this honor unto himself, but he that is called of God as Aaron." Consequently, the Protestants, acknowledging no later revelation than that given to John on the Isle of Patmos, are left without a legal authority or priesthood, either through the Catholic Church or from Heaven, by their own confession. It is not our purpose to cast any reproaches upon either Catholics or protestants; neither is it our purpose to vindicate the legitimacy of either, as we are not dependent upon either source for our authority and priesthood; — consequently, we have no occasion to wage warfare, or to harbor any ill-feeling against them. Our priesthood and authority came direct from Heaven by the agency of a Holy Angel, who honored one, with his visit that was "despised of men, but chosen of God, and precious." In him were the seeds of truth early sown by the celestial teacher; in him were the elements of power and wisdom discovered at an early age, sparkling through the veil of ignorance like the diamond through its "exterior incrassation." Clearly, and still more clearly was it made manifest that which John the beloved disciple saw on the Isle of Patmos, was being fulfilled through Joseph Smith.

"I saw," says John, "Another angel flying through the midst of Heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and people," &c., &c.

This same Joseph Smith, under this heavenly influence and inspiration, planted a church, or tree in the midst of Columbia's soil. He nourished and cherished it with care, and with a thousand anxieties until, at length, in a time of dearth, he watered its roots with his own blood, bade adieu to earth, and returned to his original home. Since then, the tree has grown and flourished. The testator is dead, and the testament is of force. Welcome! therefore, every meek and contrite heart, to come and repose, beneath the shade of its branches.

In faith he stood before the Lord. Until his earthly task was done; He sealed his labor with his blood, And now is gone to live at home.

"Shed not for him the bitter tear,

Nor give the heart to sore regret;

"Tis but the casket that lies here,

The gem that'll fit no sparkle yet."

A crimson wreath his brow entwined

With laurels that can never die;

He waits to greet his friends so kind,

In mansions bright prepared on high.

Counsel.

It has been agreed to in Council, that all the members of our church who can fit themselves out for the Valley next Spring, and take useful goods enough with them to purchase their necessities after they get there till they can produce them from the soil, make themselves ready and go, and the blessing of the Father be on them: but those who can just barely get there, and be a charge and burden upon those already there, we cannot advise them to go unless the Presidency there send us written instructions to that effect between now and next May. If they do, we will faithfully give it to the public through the Guardian if off to well.

Every item of counsel touching the emigration that comes officially will be laid before you, and nothing suppressed that they wish you to know.

Offerings.

It has afforded us much pleasure to be able, by the liberality of our friends, to administer to the wants of the poor and the needy among us. None have gone away empty that have applied to us for help. As a general thing our brethren and sisters have opened their hearts and hands liberally to supply the wants of the poor; and those who have not been caused to do, we will not censure.

We adopted the most effectual means in our power to help the poor and the distressed, and we have spared no pains to hunt them out, and to find the places of these needs. It is the earnest and sincere prayer of our heart that those who have helped the poor at this time may themselves never be called upon again for their substance for the benefit of such as had need at this time.

David, the king of Israel, hath said, "Blessed is he that giveth his bread to the hungry."

If this be so, it will be very favorable for the emigration next year. God grant that they may have plenty of the products of the soil in their new and extended homes. They will certainly do their part towards it; for the Mormons will work so diligently and so faithfully as the Mo.

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"Honor to Whom Honor is Due." The following article from the Republic, we copy with much pleasure, because the sentiments which it contains must come home to every man's conscience who is at all conversant with the course of Gen. Taylor's Administration, with the conviction of truth. It is our opinion that the manly firmness and decision of character exhibited by the present administration to the late diplomatic relations with France, must be secretly admired and respected by those who affect disinterestedness at the policy. We cannot see how any man that cherishes an American feeling, or has generosity enough to confess true merit, if found in a rival, can find grounds to take exception to the course of Gen. Taylor with the French Minister.

"It is easy to say that "General Taylor's experiment as President of the United States has turned out to be a complete failure." It is easy to say that he has shown himself a dishonest man. It is easy to charge him with abandoning the people; and to denounce him as having falsified the sacred word of a soldier. It is easy to accuse him with having procured his election by false pretences, and with having broken his plighted faith with the country. All these charges, sayings, and denunciations, are easily uttered now by his malignants as it was said by them, before the election, that he would make no pledges at all. They have but to write down the words, and they are said. He has been accused of imbecility, of breaking faith, of being a dishonest man, of conduct which would disgrace a gentleman; with endless reiteration he has been so accused, and with a bitterness and perseverance which wax bolder and fierier as events make it more and more palpable that these allegations are as mendacious as they are brutal. It would be an insult to the people of the United States to attempt to defend General Taylor against a charge that he is a "disgraced gentleman" or a "dishonest man." Such miserable profanity of speech carries no conviction to honest minds, nor corruption to any honest heart. Accusation of this nature may be safely left to seek their way to the slough of festering salamanders, by the gravitation of their own infamy.

"And in respect to the accusations of "imbecility" and "failure," coming as they do from the same source, little heed might be paid them. I had not fallen to the lot of any of General Taylor's predecessors to be called upon, in the first months of his Administration, to do so many acts requiring intelligence, judgment, and firmness, as he has been summoned to perform within that space of time. The duties he has been specially invoked to discharge, are precisely such as taxed powers and capacities which were denied him by his assailants; and the thorough manner in which they have been executed is a better vindication of his ability and energy than any amount of argument or eloquence could afford. In what has he failed that he has attempted? Did he fail in vindicating the neutral rights of the nation in the matter of the steamship United States? Did he fail in bringing Hey back to liberty and the jurisdiction of the United States? Did he fail in suppressing the Cuba expedition? Whatever opinion men may entertain of the policy of the Administration in these transactions, none will say that it failed in execution.

So far from exhibiting a want of energy, the Union itself has charged the Presidency with a vigor beyond the law. It accused him with usurping power in California, and grasping the prerogatives of the judiciary in the dispersion of the Round Islanders. These are not the acts of an "imbecile."

Not can the complete success of the measures adopted by his Administration be pleaded to prove the President a "failure" without giving him credit for the neutral rights of the nation in the matter of the steamship United States? Did he fail in bringing Hey back to liberty and the jurisdiction of the United States? Did he fail in suppressing the Cuba expedition? Whatever opinion men may entertain of the policy of the Administration in these transactions, none will say that it failed in execution.

With equal confidence might we appeal to the policy of the Government as to the propriety of consulting measures, on the propriety of organizing a Circuit Court to embrace Pottawattamie and Fremont counties. A meeting for this purpose will be held in this town at 11 o'clock, A. M., on Wednesday next. The attendance of the citizens is respectfully solicited.

Highly Important.

We hear, by a gentleman direct from the Eastern part of the State, that from one hundred and fifty to two hundred persons had been killed by the explosion of a steamboat boiler on the Mississippi between New Orleans and St. Louis — that the cholera had reappeared in St. Louis, and 25 deaths, and also another great fire there, lost two hundred and fifty thousand dollars. A great freshet in the Hudson river — damage supposed to be immense.

Lines written by Miss Eliza R. Snow, on the martyrdom of Joseph Smith, the Prophet and Seer.

JOSEPH SMITH.

TUNE — Star in the East.

Praise to the man that commandeth with Jehovah, "Jesus" anointed "the Prophet and Seer," Blest to open the last dispensation —

Kings shall extol him, and nations revere.

emperors,

Emperors and tyrants now fight him in vain,

With God with God, he can plan for his bro-

therhood.

Death cannot conquer the hero again.

Praise to the memory, he died as a martyr;

Honor to his bones he has given great name;

Long shall his history be told by the ages,

Shall Illinois, while the south lands his bones,

Crown — Hail to the Prophet, &c.

Great is his glory, and splendid his priesthood,

Ever and ever the keys he will hold;

Faithful and true he will enter his kingdom,

Crowned in the midst of the prophets of old.

Chorus — Hail to the Prophet, &c.

Sacrament brings forth the blessing of heaven;

Earth must abide for the blood of that man;

Wake up the world for the conflict of justice;

Milwaukee shall know "brother Joseph" aga-

ain;

Chorus — Hail to the Prophet, &c.

Robert, the Potter,

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WEDNESDAY, DECEMBER 12, 1849.

Extract from a Speech delivered before the High Priests' Quorum in Nauvoo—April 27, 1842, by the Editor of this paper.

Mr. PRESIDENT: I am happy to enjoy the privilege of meeting, this afternoon, so goodly a number of the chosen men of God, on whom the holy priesthood has been placed, to direct into execution the purposes of the Most High—to spread abroad the light and knowledge of the glorious gospel of God's own Son, and to hold the reins of government, in conjunction with others, over the destinies of that people who have acknowledged the authority of Jehovah, bowed the knee to the Prince of Life, and placed their necks beneath his yoke.

As I looked around me over this vast and honorable assembly, I behold some whose faces I first saw on the other side of the Atlantic, and others whose acquaintance I have made in other States and Territories some years since. The trials, Mr. President, through which we have passed together, at home and abroad, on the land and on the sea, have begotten in my breast a love, a sympathy, and an attachment for these men that time cannot sever; and as our priesthood is an everlasting priesthood, without the beginning of days or end of life." I indulge the fond anticipation of meeting you all beyond the grave where this power and authority will have perfect and complete jurisdiction, and will be a mark of greater honor, than to those who have it, than crowns set with the most costly diamonds here. Priesthood is the same to this church that the government is to the nation. It is, indeed the only perfect system of government that was ever established. It emanated wholly from God. It is born from above, and is destined at some future period to rule all nations.

"The kingdoms of this world must become the kingdoms of our God." Earthly governments possess many good and noble principles; but where is a perfect one? It cannot be found. Man has intermingled the alloy and imperfection peculiar to his own nature and being with the most brilliant and noble principles that have survived the general wreck; so earthly governments now present to the discerning eye a similar picture to Jacob's herd of ringed, streaked, and speckled." Under this view of the subject, is not the aspiration spontaneous, "thy kingdom come, and thy will be done on earth, as it is done in heaven?"

There now exists a strong prejudice against men of God having anything to do with political matters, or the temporal interests of men; just as though God managed the spiritual affairs of his kingdom only, and left temporal and political concerns in the hands of the devil, or abandoned them to their own fate.

Mr. President, for this plainness, I may yet have to lay down my life. I may be regarded as a treacherous, blasphemous character; but I wanted to express my feelings.

I want those murderers to know that their lies cannot always screen them; that although they join the "fraternity of brethren" to save themselves from the just penalty of their crime, this cunning resort cannot rescue them from punishment.

But it may possibly postpone it, and give it a chance to stand on interest till the Saints judge the world. All the apology that I have to offer is, that these principles are true; and I hope to live to sound them in the ears of my fellow-men and plant them in their hearts; yet I am willing to die to seal this my testimony with the greatest assurance that is in my power to give; and should I fall a martyr to these sentiments by the children of this world, I should consider that they had conferred on me a mark of greater honor, than to place on my head the richest crown the proudest monarch ever wore.

I ask your pardon, Mr. President, for this digression from the subject; but as I have touched a matter of vital and lasting importance unto us—a matter to be remembered on both sides of the grave, I trust you will grant my request, desiring, also, the privilege, as I pass along, of giving to every man portion in due season.

TELEGRAPH NEWS.

From St. Louis Papers.

ARRIVAL OF THE CAMBRIA.

NEW YORK, NOV. 12—8 P. M.

The Cambria arrived at Boston on Saturday morning. The wires not working between Boston and New York, kept us without news until yesterday.

In relation to the extradition of the Hungarian refugees, the attitude assumed by France and England, places the Czar on the horns of a dilemma, he having no other alternative than to fight or to cease bullying.

He, however, chosen a more pacific course. It was reported in Paris, on the 25th October, that the French Ambassador at Petersburg, had forwarded dispatches to the British Government, intimating a change in the hostile determination of Russia, in its disagreement with Turkey, upon the subject of the extradition of the Hungarian refugees.

One hundred and twenty-two females arrived at San Francisco during September, with their weight in gold. The term "brothel" includes every article necessary to satisfy a man's appetite in the morning; but should he continue to eat after he has taken a sufficient quantity of food, he would receive harm rather than good. So also the kingdom of God includes every thing necessary for man's present and future well-being; but should he attach himself appendages of his own formation, not connected with the kingdom of God, he may expect to sink rather than rise in the scale of intellectual enjoyment.

(But, because of the hardness of men's hearts and the stubbornness of their wills, and their great rebellion, these things are suffered to be different from the design in the beginning.) If we cannot now lawfully act on these principles in every respect, it is not unlawful to pray that the day may soon come when we can.

The priesthood is the power by which all things are sustained, and it holds the keys of death and hell. It can bind on earth and it is bound in heaven. It can loose on earth and it is loosed in heaven. It can forgive sins on earth and they are forgiven in heaven.

The change of creed of Ben, Dembinski, and others, is confirmed. The English squadron has lost the Adriatic, for the neighborhood of the Dardanelles, at the request of Sir Stratford Canning. The Austrian fleet, consisting of frigates and brigs, is under sail for the Dardanelles, at Gobustopol there was a Russian fleet of twenty-six vessels, only four hours sail from the mouth of the Bosphorus. The Turkish fleet is anchored across the mouth of the Bosphorus, to defend the passage. The Turkish army in Wallachia, under the command of Omer Pacha, had been ordered back to Constantinople. The Dutch Zeeland contains a large fleet of gunboats, of considerable dimensions, but is not fully armed. A number of vessels from New York, Boston, Philadelphia and Baltimore, had arrived at San Francisco. American four \$10 per bbl; American beef \$6; pork \$22. Many articles are cheaper than in the United States.

The steam ship Falcon had arrived at New Orleans from Chagres.

NEW YORK, NOV. 12—8 P. M.

The New York papers are filled with California news. The Empire City brought about 50,000 letters, and nearly a million of gold. Among the passengers is S. S. Thorne, U. S. representative delegate from Oregon.

The correspondent of the Tribune, says that an immense vein of gold has been found on Col. Fremont's ranch. A geologist had been sent out to examine the place, says it is a vein in a solid rock two leagues long, with an average breadth of 150 feet. A rich place has been discovered on Trinity river, where each man daily gathers \$100.

It was decided by an unanimous vote in the convention, that no slavery shall ever be permitted in California. The health of the country is improving; the population amount to 100,000. Upwards of three hundred square rigged vessels are anchored in the Bay of San Francisco. American gold dollars sell at three dollars a piece. San Jose will be the seat of government. The legislature meets in December, and will elect two Senators to Congress, and proceed to organize a State government forthwith. The negroes are not permitted to enter the State.

A most disastrous hurricane swept through the West Indies, between the 12th and 20th of last month, inflicting immense injury on shipping and among the plantations. We have the accounts of the wrecking of two vessels. That of the Spanish brig Gessova, from Havana bound to Marseilles, whose passengers and crew were saved by the exertions of Captain Doane, and officers of the American brig Sabine, from Halifax, bound for Jamaica, as noticed some days since, and the fast clipper mail packet, the Hispano-Cubana, running between Cadiz and Havana. She had on board in all two hundred passengers. When the hurricane struck her, her mast and all her upper works were swept off, though by a miracle no one was lost. All the passengers, one hundred and sixty in number, were fastened below, and the hatches nailed down; soon, however, they began to suffocate, and, driven to desperation, burst open the hatches. The sea was at this time making clean breaches over the helpless vessel, and it poured down the hatches; the vessel soon began to founder, and the helm became utterly useless. All at once a shriek, "to the pumps!" was heard from the Captain, and in a moment all four pumps were in operation, the hatches were finally again secured, and the passengers and crew began systematically to relieve each other. After jumping all night, the vessel was freed from water, the weather moderated, and after several more days of suffering, the vessel was finally brought into Nassau under dry sail.

ALEX. BRIM, Proprietor.

Kanesville, Nov. 12th, 1849.

Austria and Hungary.

It is said that Hayman has resigned his post, in consequence of the Emperor having ordered the executions to be stopped. He complained bitterly of his authority having been disregarded by those who shot Bethany—it having been his express orders that he should be hung. According to accounts from Pesth, the crown of Hungary is now in England, whither it was sent by Kosuth. Simoes having executed this commission for Kosuth, the rumor that he had robbed Kosuth of jewelry, on the afternoon of the 12th inst., is thus explained. A courier had arrived at Pesth, from Vienna, with orders to stop the butcheries in that city. The organization of the Austrian army, is going on with great activity. The nephew of the unfortunate Bethany, has been forced to enlist as a private hussar, in an Austrian regiment. Dembinski's sister and brother-in-law, were arrested in Cracow, on the 17th. They never interfered in politics.

Prussia.

The Saints hold the keys of these matters; and this arouses the contempt and indignation of the unbelievers, and they take occasion from these considerations to tantalize and offend us. Truly did Christ say that "offences must come; but woe to them by whom they come." "Better that a millstone were hung about their necks and they be cast into the depths of the sea than to offend one of these little ones that believe in me;" for as these hold the keys, they may turn them forever against those who offend them, and that refuse to repent or make any satisfaction. In that case it were better for the offender if he had never been born. For whosoever sins the Saints retain, they are retained.

These wretched men of blood that slew the prophets within the walls of Carthage prison, woe unto them! and woe to them who justify and fellowship the dead!! Oh ye murderers! and you that rejoice in blood! Do you think the wives and children of your murdered victims will forgive you? Do you think the church at large will forgive you? If they will not, you must be damned. As these retain your sins, remember they are retained: and all your prayers and your supplication to any other source for mercy will become sin. The angel of God will persecute you, and evil angels will torment and afflict you in your night visions; and in your expiring moments when sinking in the agonies of death, let the bloody ghosts of the martyred prophets appear before you, and let the yawning grave close over your memory, and the earth receive the accursed treasure with garments rolled in innocent blood until the last resurrection, when your guilty souls shall receive your bodies again to stand and hear your sentence and final doom from the mouth of those whose blood you have shed; for it stands recorded in "scripturæ scripturæ": "the Saints shall judge the dead."

Naples and Sicily.

The violence of the government was on the increase; it is reported that a regicide association has been discovered, in which are implicated 20,000 persons. An attempt to arrest Prince Gidecomi produced such an impression in Naples that all the shop doors were shut and the city deserted. A special commission was selected from the judges of various tribunals and appointed to try the thousands of political offenders, by whom the prisons are now filled. The American frigates Independence and Cumberland were in port, under the command of Commodore Morgan.

France.

The leading features in the debates of the French Assembly have been the adjourned disposition of credit for the Roman expedition, which was thought would involve the resignation and change of ministry in France. Eighteen of the June insurgents have been tried during the last few days at Lyons. Disturbances of a serious nature took place at Rheims on the 21st. Lord Normandy has frequent correspondence with the President of the republic, caused by the jealousy of Thiers, who says that French honor and feelings are rendered subservient to foreigners. Mons. de Persegy, who was sent to Vienna for the remains of the Duc de Reichstadt, to have them placed alongside those of Napoleon, has returned unsuccessful, the Emperor of Austria flatly refusing.

It is stated that the Sultan of Turkey has granted Lamartine gratuitously an immense tract of land within a few hours journey of Smyrna.

England.

Lord Dudley Stewart has published in the London Daily News an appeal to the mothers, wives and daughters of England, to furnish a home for Kosuth, and to extend him a welcome becoming the British race, who are the friends of freedom.

Abbott Lawrence had been introduced to the Queen at Windsor Castle, and presented his credentials.

Sir Lyon Bulwer had taken leave of the Queen, prior to his departure as Minister to the United States.

Sixty wrecks took place in Great Britain during the equinoctial storm.

Ireland.

The country is in the same distracted state, murders and assassinations are daily occurring.

NEW YORK, NOV. 12—P. M.

From California.

ADVERTISEMENTS.

TAXES! TAXES!

THE taxable inhabitants of Pottawattamie County are hereby notified that the indebtedness of the County for County purposes, and the pressing demands of the State Auditor for State purposes, requires immediate collection as the law directs. Therefore sincerely desiring the good feelings and best interests of the people. I do hope that all who have not paid their taxes will come forward promptly and pay them immediately, and thereby save themselves cost and trouble, and relieve one from the most unpleasant task of distilling property, which should be done immediately for the unpaid taxes of 1848, and cannot at farthest, be put off longer than the first day of January next for 1849.

C. M. JOHNSON, Collector.

Kanesville, Oct. 28, 1849.—3t

A QUONDAM.—A baker with both arms in the dough up to his elbows, and a flea in the leg of his trowsers.

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The Frontier Guardian.

POETRY.

For the Frontier Guardian.
Who is it that takes the Guardia
...
I'll tell you who it is and why
...
Those who are always discontented
...
And this was the way Jesus went:
...
Those never take the Guardian.
...
Those who pretend to be so good,
...
Those who are dark when understood,
...
They never take the Guardian.
...
Those who are poor but meek in heart,
...
They may good that God may start,
...
Those never take the Guardian.
...
Those who are found with means of grace,
...
Who Zion-ward do keep their face;
...
It holy cause they ne'er disgrace,
...
Because they have a "Guardian".
...
Those who Christ's coming would abide,
...
Though by afflictions sorely tried,
...
Will come and help our R. Hyde,
...
And take the Frontier Guardian.

The Marriage Vow.

Speak it not lightly!—tis a holy thing,
A bond enduring through long distant years,
When joy o'er thine shade is hovering,
Or when thy eye is wet with bitter tears;
Recorded by an angel's pen on high,
And must be questioned at eternity!
Speak it not lightly!—though the young and gay
Are straying round thee now, with tons of
youthful mirth;
Let not the holy promise of to-day
Fade like the clouds that with the morn have
birth,
But ever bright and sacred it be,
Stored in the treasury-cell of memory.

Life will not prove allsunshine!—there will come
Dark hours for all: O wile ye, when the night
Of sorrows gather thickly round your home—
Love as ye did, in times when calm and bright
Seem'd the sure path ye trod, untouched by care,
And deem'd the future like the present fair?

Eyes that now beam with health may yet grow
dim;

And checks of rime forget their early glow;

Languor and pain assail each sensitive limb;

And lay, perchance, some worship'd beauty

low;

Then will ye gaze upon the altered brow,

And love as fondly, faithfully as now?

Should fortune frown on your defenceless head,
Should storm o'ertake your bark on life's dark sea;

Force tempest rend the sail so gaily spread,

When hope her syren strain sang joyously;

Will you look up, though clouds thy sky o'ercast,

And say, "Together we will bid the blast?"

Age, with its silvery locks, comes stealing oh,

And brings the tottering steps, the furrowed cheek;

The eye from which each lustreous beam had gone,

And the pale lip, with accents low and weak;

Will ye then think upon your life's gray prime,

And, smiling, bid love triumph over time?

Speak it not lightly! Oh, beware, beware!

The no vain promise, no unmeaning word;

Look, how the angels lift the fury to swear;

And by the high and holy One 'tis heard;

Oh, shun, shun, humbly at His altar now,

And pray, pray strength to keep your marriage vow!

MISCELLANY.

Truth and Falsehood.
These two subjects relate to two parties: 1. That one who speaks truth or falsehood; 2. That one to whom it is spoken. We propose to consider this matter only in relation to the first party, and as to him in two views.

1. Whether there be any, and what law, which requires that the truth should be spoken; and, 2. What good or evil one may do to himself by lying.

1. One reason why truth should be spoken is, that the knowledge which any person can have from the use of his own senses, in many things which it most materially concerns him to know, is very limited. He must therefore often depend for his knowledge on what others say to him; and when the thing is exclusively known to the party speaking, the other must rely entirely on what he says.

If, therefore, it be considered how great a part of the most serious concerns in life proceed on declarations made by one person to another, we may readily conceive, that, if these could not be relied on, the affairs of mankind would be greatly embarrassed, and confidence in each other would be destroyed.

As this matter of speaking the truth is one which concerns all persons, so all persons agree in holding him in contempt. Even the very lowest consider themselves to be disgraced when charged with the guilt of lying.

They can endure charges which would subject them to public punishment, with more composure than they can endure this. A lie is always understood to be resorted to, to secure some advantage or prevent some evil to the person who resorts to it; or to occasion some disadvantage or injury to the person who for whom the lie is told; sometimes both these purposes concur.

The object in view is always an immoral one, and the means used are always regarded as disgraceful. It is at once obvious that wilful falsehood is forbidden by natural law, which is intended to regulate our social relations, and is expressly forbidden by divine law, which condemns all acts of fraud and deceit, and commands us to do to others as we have them to do to us.

2. It is a rare occurrence that any one who descends to falsehood succeeds in the object which he may have in view. He is commonly detected, and, if not suspected, which may operate quite as much to his disadvantage. If he should escape detection and suspicion, he lives in constant fear of both. He has a very troublesome secret keeping, if he should be able to do this, still he cannot hide it from himself that he is a liar, and such a person, by natural justice, is compelled to pass that sentence upon himself, which he knows that others would pass upon him, were as well informed as he.

The editorial correspondent of the Charles-ton Courier quotes Mr. Calhoun's opinion on the public as a "catastrophe for the next Presidency." It is a series of able articles. When Mr. Calhoun goes over the loyalty of his native State, and the support of the South, he will be a successful candidate for the Presidency.

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of being credited even when he speaks the truth; he voluntarily deprives himself of the advantages of social life; his assertions secure to him no credit; his promises are contended; he makes himself to be alone in the very bosom of society, for every one shuns him. In the administration of justice in courts, a person is not regarded as a witness, whose common reputation is that he is not believed when he speaks. The objection to him is not that he might not tell the truth in the matter which is on trial, but that such a person ought not to be received as a witness, because he cannot be credited in any thing that he says. When such a person has been called and examined as a witness, it is usual to examine other witnesses to prove his character; and if it be proved that he is unworthy of credit, what he has sworn to is disregarded, though he may have declared the truth. This is the common fate of all such unfortunate persons in society, as well as in courts. Independently of the criminality, lying is very poor policy. If the object be to obtain a supposed good, it rarely is obtained by such means; and if it be, the price so paid must always be greater than the good is worth. If the object be to conceal a wrong done, it is rarely successful; and if not, it leaves the offender without excuse for his error, and adds another wrong. If the object be to charge an innocent person with a wrongful act, or to deprive one of his good name, or of some lawful possession, or subject him to some evil which he ought not to endure, the offence is of that cast which the law of the land holds to be malicious, and it deals with such offence accordingly. In short it is very difficult to violate any law of natural justice or divine prohibition without encountering an adequate punishment: and it may be assumed that the punishment which follows lying is as certain and just, as in any instance of criminality. If every tenant of every prison, and if every person who is in the custody of a gaoling conscience, were asked this question, *What was your first step from innocence and purity?* he would probably answer, *Telling a lie.*

MAXIMS ON MARRIAGE.

It is a degree of impurity in a woman to love a sensual man.

True love is ever accompanied with fear and reverence.

Platonic love is Platonic nonsense.

The proof of true love is, not freedom.

But few first impressions ought to be trusted or encouraged in love.

A lady can have but small hopes of a lover, over whom his worthy relations can have no influence.

MAXIMS FOR LOVERS.

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MAXIMS ON MARRIAGE.

It is neither jest nor honest to marry, where there can be no love.

Marriage with the best prospect is a very solemn engagement, enough to make a young creature's heart tremble, when she thinks seriously of it.

Marry first, and love will come after, is a shocking assertion; since a thousand things may happen to make the state barely tolerable, even when it was entered into with mutual affection.

How unhappy must that marriage be in which the husband can have no confidence in the affection of his wife!

How much easier and pleasanter it is for women to obey the man of her choice, than one who would not have married could she have avoided it.

Invectives against marriage are a reflection upon the laws and good order of society.

Marriage is the highest state of friendship.

No matter whom that woman marries, who has a slight notion of the matrimonial duties she will surely be unhappy.

It is dreadful as well as dishonest to marry a man for his wealth, in the hope of his death.

Exalted qualities may be sunk in a low and unequal marriage.

REFLECTION ON WOMEN.

These are other names for truth and falsehood.

They are not commonly applied to the most serious concerns of human life, but to what are called the "imperfect obligations."

Such obligations, it is well known, are not enforced by the law of the land, but are binding as duties arising as well from natural law (reasonably expounded) as from divine law.

Sincerity is a duty to one's self, because it is demanded by self-respect.

As every one has an individual separate physical being, so every one has a *separate circle* within which he exists, and into which no one has a right to intrude. His thoughts, motives, opinions, and policy are his own. What he will or will not do (so that no wrong is done to others, and no act of duty is withheld from him) is for him to decide upon. Within this circle, he makes up his judgments on all persons and things. In his outward deportment, he must frequently act in a manner not consistent with these judgments. As an example: one has made up, from repeated observations of a certain individual, a very clear but very unfavorable judgment of his qualities; but there is no occasion to disclose what the judgment is. The observer is obliged, or finds it convenient, to meet this individual, and to deal with him; and perhaps to interchange courtesies with him. It is undoubtedly proper to manifest the respect, in such case, which the demands of life require, and to show the common prop of good will. There is no insincerity in this. Though no one can avoid forming judgments of others, nor avoid liking or disliking them, even including very near friends and relatives, yet there may be a positive violation of duty in publishing these judgments or in disclosing these feelings. The Divine law, "judge not that ye be not judged," does not, it is believed, interdict these judgments, because they cannot but be made; but it forbids the wanton, unnecessary, and injurious publication of them. The positions assumed are that slavery is repugnant to the religion and humanity; that all classes are opposed to it, but differ in regard to its origin, effects, and removal; that the "Bible argument" of the south in favor of its continuance, has been the cause of extreme anti-slavery men denying the hand of fellowship to the slaveholder, and that both these positions are wrong and injurious to the cause of final emancipation.

SLAVERY AGITATION.

A religious protest against slavery has been made by the New England Association of Congregational Ministers, numbering some 500 members.

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THE RUSH TO CALIFORNIA.

This is again renewed at the East. The New York Commercial, a very cautious journal, remarks: "We have good reason to believe that much of the renewed eagerness to reach California is owing to the favorable character of private advices. We know of many men of sorcery and judgment, who have written urgently from San Francisco, assuring their relatives that the prospect of competence is most flattering for all who are active, steady and industrious."

The recent news from California has created more excitement in reference to that country than was ever before experienced; and as the secret of the trade there begins to be understood, enterprising men are making heavy purchases for that market.

The accounts which have represented the price for goods as entirely broken down, are now ascertained to be predicated upon forced sales.

A cargo arrives and the owners have no place to store it, and are thus forced to dispose of it at once. This breaks the market entirely down, the bulk of the assortment falling into the hands of the established houses, who re-sell it at a large profit. There has never been a time when a regular house, with good business arrangements, has been compelled to sacrifice desirable goods.

The venture committed to the care of honest, responsible persons, acquainted with the country, have invariably paid a handsome profit, averaging from 25 to 200 per cent.

COPIES OF SURVEYING THE PUBLIC LAND.

The average cost per acre thus far is one cent and 25 hundredths of a cent.

About Lawrence, Minister to England, has applied to London, and entered upon his official duties.

Ice SWAMP NEAR THE SOUTH PASS.—A correspondent of the Rochester Advertiser, writing from the Salt Lake, describes a natural curiosity existing on the Sweet Water River, a few miles above the well known Devil's Gate, below the South Pass in the shape of what he calls an ice swamp—that is, a marshy place on the south bank of the stream, in which, after digging through about eighteen inches of peaty soil, a stratum of ice is reached, from two to six inches thick. He says it is pure and perfect ice, but adds, "it is contradictory, that it has no salt water, alkaline taste." Be this as it may, we need not go so far as the South Pass to wonder over the variety of ice which it is to be found in the winter time. There is a similar curiosity existing in Houghtaling's Valley, Virginia, in the mountains, as it is called a high mill, upon the north-east side of which is a stratum of low rock, some three feet deep, on which which ice may be procured at a moderate price, and it is said to be of great value.

Humours.—At a railroad depot in Boston a few days ago, a boy from Maine, having got into trouble, was sent to the prison of the Commonwealth, and was to be confined there for a year. He was allowed to take a book with him, and he chose "The Life of Washington." He was asked if he had any objection to it, and he said, "No, I don't mind it, but I don't like it."

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When Mr. Calhoun goes over the loyalty of his native State, and the support of the South, he will be a successful candidate for the Presidency.

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